







British American Presbyterian, 102 BAY STREET, TORONTO.

FOR TERMS, ETC., SEE FIRST PAGE C. BLACKETT BISHOP Editor and Proprietor

TO CORRESPONDENT

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

OUR GENERAL AGENT.

MR. CHARLES NICHOL, General Agent for the BRITISH AMERICAN PRESBYTERIAN, is now in Western Canada pushing the interests of this journal.

British American Presbyterian, FRIDAY, OCTOBER 27, 1876.

The Jews have completed a statue of Religious Liberty, and presented it to the American government, and it has been thankfully accepted.

Rev. Dr. Topp, as moderator of the General Assembly, appoints the last Sabbath of Nov., the 26th inst., as a day on which, in accordance with the assembly's resolution, the subject of the Revival of Religion, and the need, in order thereto, of a copious outpouring of the Holy Spirit, shall be presented from the pulpits of all the congregations.

The name of Rev. D. Deems was forged to a report of Commodore Vanderbilt's death, which created some excitement on the stock exchange, on Monday week.

Still they come. We mean the conventions. The Baptists and the Y. M. C. Associations have recently held conventions.

The Rev. Lowellyn D. Bevan, pastor of the Tottenham Court Road Chapel, London, England, has been called to occupy the Pulpit of the Brick Presbyterian Church, New York.

The news from the East have proved very conflicting and contradictory. At one time a war seemed inevitable.

The Presbytery of Edinburgh, Scotland, having received the report of their committee appointed to confer with Dr. Wallace as to his resignation of Old Grey Friars and his professorship in the Edinburgh University, and as to the demolition of the ministerial office and functions, to the effect that Dr. Wallace resigned unshaken in his resolutions, did thereupon accept the resignation of the rev. gentleman, and declared that by his own act he was no longer a minister of the Church of Scotland.

THE BAPTIST CONVENTION.

We congratulate our brethren of the Baptist Church on the splendid appearance they made at their Conference, held during last week in the city of Toronto. It is a source of pleasure to us to note the success and advancement of every one of the Evangelical Denominations.

While all this was strongly impressed upon us by the proceedings of the Baptist Convention, the fact of such a Conference revealed to us one great want from which the church of this name suffers.

The position of woman in the church is a question now occupying much attention, that is to say, whether she is properly eligible to office, or to be entrusted with managing its affairs.

The great point on which we differ from our Baptist brethren is as to the doctrine, from which they derive their name. We not only believe in infant baptism as a right and proper thing, but we cannot understand any great difference that exists between sprinkling and immersion.

We had undergone such an ordeal. But the Baptist church allows that we of the Presbyterian denomination are Christians, and that we have inherited the same blessings and privileges with themselves.

We say those things because we feel it is a pity that such a noble and progressive church as that of the Baptists, should have set up such a formidable barrier between them and ourselves.

THE POSITION OF WOMAN IN THE CHURCH. [COMMUNICATED.]

The position of woman in the church is a question now occupying much attention, that is to say, whether she is properly eligible to office, or to be entrusted with managing its affairs.

I am aware that the term deaconess is a word of wide signification, applicable at once to the lowest mental and the highest dignitary.

Then, as to the successors of Phoebe, we read in 1 Tim. iii. 1, that the deacons are to be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

Some say that this is spoken of women generally, but it is not so, for why should the Apostles have thrown in something about woman in a private capacity here?

Now, if we turn from the Scriptures to contemporary history, we find many references to the same order.

Touching the office of deaconess I, Bartholomew, do thus ordain: O Bishop, thou shalt lay on her thy hands in the presence of the Presbytery, and thou shalt say, "Oh everlasting God, Father of our Lord Jesus Christ, creator of man and woman, who didst fill with thy Spirit Mary, and Deborah, and Hannah, and Hulda; who didst not disdain to cause thine only begotten Son to be born of woman; who didst admit into thy tabernacle and the temple the women guardians of thy holy gate, look down even now upon thy servant now admitted into the deaconate, and give to her thy Holy Spirit, and cleanse her from all pollution of the flesh and spirit, that she may worthily fulfil the work entrusted to her to the glory and the praise of thy Christ, to whom with Thee, the Father, and the Holy Spirit, be glory forever."

I might pursue this history bearing upon the position of woman holding office in the church all the way down to the present hour, and a very interesting history it is; but if the authorities already quoted do not go to establish the fact that woman held office in the early church, and indeed all through, no additional authority would.

But through the whole history of the female deaconate, from the days of Phoebe till the present, we have no intimation of woman, so far as I can find, unless to women, of woman being a public instructor.

So far the mind of the church is very much the same. There are, perhaps, few that would raise any objection to such ministrations.

This is the extreme view, and in order to sustain it three passages from Holy Writ are cited. The first of these is 1 Cor. xi. 4, 5: "Every man praying or prophesying having his head covered dishonoreth his head; but every woman that prayeth or prophesie with her head uncovered dishonoreth her head, for that is even all one, as if she were shaven."

The next passage is 1 Cor. xiv. 34, 35: "Let your women keep silence in the church, for it is not permitted to them to speak; but to be under obedience, as unto the Lord; and if they will learn anything let them ask their husbands at home, for it is a shame for women to speak in the church."

We now turn to the only other passage that bears upon the question, and if we don't find an absolute prohibition here, we cannot find it anywhere, namely, 1 Timothy ii. 11-15: "Let the women learn in silence with all subjection, for I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived was in the transgression."

Here, then, we have a decisive statement on the subject with the reasons given, and one which apparently imposes the seal of everlasting silence on the lips of woman, whether in the way of leading in prayer or praise, in teaching or in exhortation, either to the one sex or the other, at home or abroad; and the question may be fairly raised: Is the prohibition to be taken absolutely or comparatively? Undoubtedly many of the prohibitions of the Scriptures are to be taken comparatively and not absolutely, e.g., Lay not up for yourselves treasures on earth, and, Whosoever shall smite thee on the right cheek, turn to him the other also.

The fall of man is next noted by the Apostle as bearing upon the case, the temptation, when the great deception was practised upon Eve, a proof the Apostle would seem to say that the impulsive nature of woman, her greater unsuspiciousness, her too ready disposition to listen to false views, make her unreliable as a guide and a public instructor, and unsafe to be trusted with supreme authority in the high matters of the kingdom; but all this does not hinder her from occupying an inferior place in the church, and ministering to the saints, or those yet to be saints, under the direction of those in authority.

The position, then, of absolute silence on the part of women in the church can hardly be made out from the passages considered, and which are usually referred to as conclusive on the question.

Now, every scholar knows that the word prophesy is used in two senses in the Scriptures—that of foretelling future events, and that of speaking under an afflatus—a gust of holy thought from the eternal Spirit, Luke i. 6, 7.

There is one other passage, and that is, spoken under a divine afflatus. Now, when the Apostle says that when a woman prays or prophesies in public, that she is to avoid doing it in a certain way, the inference is not unnatural, that the act itself is not condemned.

otions of new truths, but rather in the way of illumination, making old truths start up in all their grand reality, and it is in this sense that we look for the fulfilment of the promise of Joel in these last days.

But slow as the church is to believe, low as she is in spiritual life, we have every now and then tokens in this direction, instalments of this promise, the Holy Spirit given in larger measure both to men and women in the work of God.

Now the question is: If God has given the ability, does he not give the sphere? Does not the possession of the gift imply the use of the gift? What is the seal of divine approval? The divine blessing.

There are a thousand ways in which she can find scope for her energies without assuming the role of the preacher, and to some of these we have already referred. All that we contend for is that woman may hold such subordinate offices in the church as they can fill with advantage.

THURSDAY, the second day of Nov., has been named by the Lieut.-Governors of several of the Provinces, as a day of thanksgiving to Almighty God for the manifold blessings which we have received at His hands.

"The Dominion, indeed, has shared in the depression of trade and commerce, which has existed for more than two years in most of the nations. And for this general straitsness there must be a cause.

"Shall there be evil in a city, and the Lord hath not done it?" Let us search and try our hearts, and turn to the Lord, for "who knoweth whether he may repent and return, and leave a blessing behind?"

Ministers and Churches.

We are glad to learn that the health of the Rev. A. Glendinning has much improved since he returned from Manitoba. The Rev. gentleman has been filling appointments during the past few Sabbaths.

Mr. JOHN L. STEWART, B.A., was inducted into the charge of Trenton on the 26th of September, and Mr. Donald Kelso was ordained and inducted into the charge of Roslin and Thurlow, on the 8th of October.

DURING the summer a new Church was built in the village of Balantrae, a place in the County of York, about thirty-five miles from Toronto. Until this summer no regular services were held here.

On Thursday evening last, a large number of the members of the congregation of the Presbyterian Church of this place, waited on their pastor, the Rev. John Gray, and his lady, and surprised them with a great variety of useful and ornamental presents usually considered appropriate on such occasions.

A new Presbyterian Church was opened at Sunnisdale Corners, on Sabbath, 8th October. The weather was cold and showery, and the roads heavy for travelling.

Tables were set up at two o'clock, p.m., in the school house, near the church. A repast, abundant and excellent in quality, was partaken of by the companies who filled the tables over and over again.

best Tea-meetings they had ever attended. A kind of supplementary Tea-meeting was held in the church on the Monday evening following, for the benefit of the Sabbath school. The church was again well filled, and another pleasant meeting held.

Correspondence.

How Long Should Sermons be?

Sir,—Although I do not appear upon your list as a subscriber to your paper, yet nevertheless I am so in reality. I get your paper through a bookseller, and read it regularly, and I make this statement to show you that I take some interest in it, and should like to see it prosper.

best of his days in acquiring a costly education for a Church, whose members offer such shamelessly scribbly stipends, while he can make a tenfold greater income by selling tape a cent the yard.

It is said that there are only seventy-two Churches of all denominations in Montreal; now suppose that each of these has one Clergyman, and that each Clergyman has an income of 1500 dollars per annum: this would amount to a total of 108,000 dollars paid annually for the Gospel.

RELIGIOUS AMICUS.

Ordination and Induction.

The Presbytery of Barrie met within the First Essex Church on Wednesday, the 11th inst., at one o'clock in the afternoon, to ordain to the office of the Ministry, and to induct into the pastoral charge of the congregation of Cookstown and First Essex, Mr. Stuart Acheson, Preacher of the Gospel.

After the constitution of the court by Rev. W. Cleland, who had been appointed to preside on the occasion, and the usual preliminary business, the Rev. J. J. Cochran, the able and excellent young minister, lately set apart to the pastorate of the congregation of the Town Line and Ivy, proceeded to the pulpit, and preached a most suitable and impressive discourse from 2nd Cor. v. 20.

Mr. Acheson enters upon his labours under most encouraging circumstances. He is a young man of talent, piety, and prudence. His congregation consists chiefly of farmers in most comfortable circumstances, and occupy one of the finest agricultural districts in the whole of Canada.

cor.Mal, and, in proof of the people's desire to minister to his comfort, we take great pleasure in recording the fact that, at the close of the proceedings, they handed to him, through the moderator, six months' salary from one branch of the congregation, and three months' salary from the other, in advance.

Surprise and Presentation.

The manse of Knox Church, Mount Forest, was lately made the scene of a large gathering of members and adherents of the congregation. The people, a little after eight o'clock, and carrying with them baskets and parcels, began to pour into the house till there was scarcely standing place left vacant in room or hall.

To the Rev. John Macmillan, Pastor of Knox Church, Mount Forest.

REV. AND DEAR SIR,—In the name and in behalf of the ladies of your congregation, we beg leave to present you with the accompanying purse of money as a small token of our regard for yourself personally, as a gentleman, as a citizen, and as a faithful, diligent Christian Minister.

To the above address Mr. Macmillan made a short and feeling reply, which in effect was as follows: He was taken unawares; and their gathering, addresses, and gift surprised him; and he thanked them very cordially for such an expression of their esteem and attachment.

The supper was then partaken of, and some time spent in social intercourse. At a good hour of the night it was proposed to disperse, when all rose and sang standing the 23rd psalm. A portion of Scripture was also read and prayers offered to the Father of all bounties and blessings, after which all retired, leaving and receiving a parting congratulation.—Com.





Old St. Andrew's Church.

INDUCTION OF REV. GEORGE B. MILLIGAN.

Tuesday evening the Presbytery of Toronto met for the induction of Rev. Geo. B. Milligan, M.A., into the pastoral charge of the congregation of Old St. Andrew's Church.

Presbytery of Owen Sound.

This Presbytery held an adjourned meeting in Division street church, Owen Sound, on the 19th inst. The Rev. Mr. Glonding being present, was invited to sit as a corresponding member.

Births, Marriages and Deaths.

BIRTH. At the Presbyterian Manse, Warkworth, Ontario, on the 20th inst., the wife of the Rev. D. SCHREIBERLAND, M.A., of a daughter.

THE PRODUCE MARKETS.

Toronto, Oct. 24, 1876. There has been quite an advance in breadstuffs in Liverpool, caused by the excitement of affairs in the East.

Table with 2 columns: Commodity and Price. Includes Wheat, Oats, Beans, etc.

Official Announcements.

MEETINGS OF PRESBYTERIES. KINGSTON.—Next meeting to be in St. Andrew's Hall, Kingston, on the 2nd Tuesday of January, 1877, at 3 p.m.

THE LADIES OF THE

French Evangelization Society of the Presbyterian Church in Canada, wish to hear of a lady possessing a fair knowledge of French, who is willing to devote herself to Christian Work, as Superintendent of the Society's Mission House.

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THE THALBERG PIANO. The general favor with which the Thalberg Piano has been received, shows that there was a want to supply with the good, sound instrument at a low cash price.

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Recent Publications.

ASIRIAN DISCOVERIES; Explorations and Discoveries on the site of Nineveh during 1875 and 1874, by Geo. Smith, with illustrations. \$4 00

Wm. McMaster, Jr., Has opened out at 208 and 208 YONGE STREET, a new and complete stock of FANCY AND STAPLE DRY GOODS.

Nairn's Coal Docks. Current Prices for Delivery:—Best Briar Hill Soft Coal, Lehigh and Blossburgh; also, Wood of all kinds.

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